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NOTICE

I am now in full-time evangelistic work; can go anywhere. I am an old-time Holy Ghost preacher with much experience. Write Rev. Joseph Slink, 32 Molen St., Mohnton, Pa., or contact Rev. Glyndon Logsdon, State Overseer, Somerset, Pa.

FOR THE FOREIGN MISSION FIELD

To any foreign overseer, missionary, evangelist, pastor, or church clerk who would prayerfully erect one or more signs for us: These signs are hand-painted on cloth and are six feet long and twelve inches wide. They are to be tacked on barns, outbuildings, and such like along the highways. The wording is **PREPARE TO MEET GOD**. They will be shipped anywhere, post-paid, and we will pay for erecting them. The only cost to anyone who will erect one will be to send me the words "Prepare to meet God" translated into the language they desire. We should like to get these signs scattered over the whole earth. We have already sent five in French, to J. H. Walker, Jr., Haiti, and five to Germany.

FOR HOME MISSION WORK

Also, we shall donate as many as ten concrete crosses to each state overseer, or district pastor (or rather

er scatter them over the state). We shall make and finance them free of charge. The only cost to the erector will be to come and get them and erect them. First, contact us for an understanding. I have four to dispose of now. They will weigh about 1,800 pounds, and they will have to be hauled on a truck. The wording on them is **GET RIGHT WITH GOD**, on one side, and **JESUS IS COMING SOON**, on the other side. The letters are steel and are embedded one inch deep in the concrete. They will last approximately 150 years.—Mr. and Mrs. H. H. Mayes, Chester Avenue, Air Castle, Middlesboro, Kentucky.

COVER PAGE

The men in the picture on the cover are the Supreme Council, taken during their recent semiannual meeting, which convened March 1-5, at the Library Building of Lee College, our Bible Training School.

Seated, from left to right: J. D. Free, Council Clerk (not a member), pastor at Memphis, Tenn.; J. C. Jernigan, General Overseer; H. L. Chessor, Assistant General Overseer; R. P. Johnson, our oldest counselor; Zeno C. Sharp, overseer of South Carolina; R. R. Walker, General Secretary and Treasurer; A. V. Beaubé, overseer of Georgia; E. W. Williams, overseer of North Carolina.

Standing, from left to right: J. H. Walker, Editor-in-Chief; E. C. Clark, Business Manager of the Publishing House; Houston R. Morehead, overseer of Michigan; Earl P. Paulk, pastor at Greenville, S. C.; J. Stewart Brinsfield, Executive Missions Secretary; Paul H. Walker, overseer of West Virginia; E. L. Simmons, President of Lee College; J. D. Bright, pastor at Alabama City, Ala.

The Council considered a number of important matters of general interests of the Church. They are making a further study of the aged ministers' pension, and are studying the proposed financial budgets of the various general departments. This was a very busy, blessed, profitable session of the Council. Even with all the important matters claiming attention in our day, there was predominate the most general feeling of optimism we have had in a long, long time. God is blessing the Church spiritually, numerically, and financially, for which we give HIM the glory!

NEW WORK GROWING

DONALSONVILLE, Ga.—Just a few words of praise to our Saviour for His wonderful love and mercy and His goodness to us all. We were assigned a new work, four miles west of Donalsonville this Assembly year, and we worshiped under a tent. We had

fourteen members, and God certainly has blessed. Sister Caraway of Phenix City, Ala., conducted a revival for us, also. Sister Terry of Cummings, Ga. Many were blessed in our regular services, filled with the Holy Ghost, and added to the church.

On the third Sunday night, we began a revival in our new church, with Rev. Floyd Carey and Rev. Ben Karr, of Atlanta, Ga., and it ran for four weeks. God wonderfully blessed. Thirty-two were converted, twenty-one sanctified, nineteen filled with the Holy Ghost, and eighteen added to the church. We have a membership of fifty-five now, for which we thank God. Pray for us at Oakview church.—Hays M. Long, Pastor.

REVIVALS

MALLORY, W. Va.—The Church of God at Mallory has just finished a very successful revival. Twenty-two were saved, twelve sanctified, and six filled with the Holy Ghost and fire. Three of these were baptized and added to the church. The revival was conducted by Rev. S. B. McCane, Jr. Anyone would do well to get this young evangelist who is on fire for God.—Lake Erie Pahl.

RADFORD, Va. — The Church of God here has just closed its greatest revival. Brother and Sister R. H. Kinney were the evangelists. Sixty-four were saved, thirty-four sanctified, twenty-three filled with the Holy Ghost, twenty-two baptized in water, and twenty-six added to the church. We could recommend these evangelists to any church that wants preachers who will preach the old time gospel. The church was greatly blessed by their ministry.—E. P. Burrow, Pastor.

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THE CHURCH OF GOD EVANGEL

Mystical Union Simplified

Text: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. 2:12.

The Scripture declares that through the operation of God there is constituted a union of the soul with Christ—a union of life in which the human spirit, while still most truly possessing its own individuality and distinctness, is interpenetrated and energized by the Spirit of Christ. The operation of God is not an outward constraint upon the human will, but it accords with the laws of our mental constitution.

The part of the text which I wish to stress is this: "Ye are risen with him through the faith of the operation of God."

THE NATURE OF THIS UNION

Negatively—It is not merely a natural union, like that of God with all human spirits, as held by rationalists. Nor is it merely a moral union, or a union of love and sympathy, like that between teacher and scholar, friend and friend, etc. It is not a union mediated and conditioned by participation in the sacraments of the church, as held by some ecclesiastical bodies.

Positively—It is an organic union in which we become members of Christ and partakers of His humanity. Eph. 5:30, "For we are members of his body, of his flesh, and of his bones."

It is a vital union in which Christ's life becomes the dominating principle within us. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. 3:3, 4.

It is a spiritual union, the source and author of whom is the Holy Ghost, who brings us again to the OPERATION OF GOD. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness," Rom. 8:9, 10. "That he would grant you, according to the riches of his glory, to be

By Edd Cox



Rev. Edd Cox

strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love," Eph. 3:16, 17.

Union with Christ involves a change in the dominant affection of the soul. This change I call REGENERATION. However mystical the union with Christ may seem, or the new birth, or regeneration, it is made plain in the Scripture. Regeneration is a spiritual work wrought by the Spirit of God in the spirit of man. That is the OPERATION OF GOD. Regeneration is the giving of a bent or direction to the affections and will. The mental constitution of the human is intellect, sensibility, and will.

1. Intellect: power or faculty of knowing, the understanding, etc.

2. Sensibility: state or quality of being sensible, ability to feel or perceive, etc.

3. Will: the power of choosing.

When the Word is preached, and the Holy Ghost is there to convey the Word to the heart and ready to perform the operation, the intellect power understands a need; sensibility feels and perceives; the will power says, "Go." Man's will must work in conjunction with the will of God in order for the soul to be saved. This

answers the question of being bent or directed in the affections and will.

At regeneration, Christ comes into our lives and becomes the dominating principle within us; that is, He bids us to hunger and thirst after righteousness. Regeneration has to do with the change of the believer's nature. Justification changes his standing before God. Sanctification is for qualification.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. 1:30.

Note—Christ is, indeed, made unto us all things needful to the believer; but in reality, He becomes such in actual experience only as we appropriate Him for ourselves.

Regeneration is that act of God by which the governing disposition of the soul is made holy, and by which, through the truth as a means, the first holy exercise of this disposition is secured. Then it seems clear that regeneration is the communication of the divine nature to man by the operation of the Holy Ghost through the Word. "Being born again, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth for ever," 1 Peter 1:23. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures," James 1:18. See John 3:1-8. It is described as a spiritual quickening or resurrection in John 5:21, 25, also in Eph. 2:1, 10, "And you hath he quickened, who were dead in trespasses and sins . . . For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is described as an impartation of a new nature in 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Note the words "quickened," "workmanship," and "divine nature." These all denote the operation of God, a spiritual resurrection, a coming out of darkness into light, or a spiritual translation. "Who hath delivered us

(Continued on page 12)

BIBLE GLINTS *and* Late Events

BY THE EDITOR



Lost Opportunity

D. L. Moody, the great evangelist, records that on October 8, 1871, he was in front of the largest audience he had ever seen in Chicago. He had just come back from abroad, his first trip, and the text of the sermon was: "What Then Shall I Do with Jesus?" He pleaded with those people and they were urged to decide what they would do with Jesus. As he came to the close of the service, he said: "I want you to take this thought home with you—this unanswered question. Next Sunday night we will gather here before the Cross of Christ and we will answer it." That was on October 8, and it was not more than a few hours until the whole city was ablaze and hundreds lost their lives. Twenty-two years afterward Moody said: "Oh, what a mistake I made that night! Never again could I meet that congregation of men and women. I learned a lesson that night I shall never forget. It is my business as a preacher of the Gospel to give the invitation and press men and women for immediate decision." How often, after we have given the truth, we fail to extend the invitation which might bring results!

YOUNG DRINKING GIRLS A GRAVE PROBLEM IN WASHINGTON

One of the grave problems confronting the Capital of the Nation, says Drew Pearson, nationally known correspondent of Washington, is the increasing amount of whiskey drinking among the young women of Washington.

Writing from Washington under date of September 5, Mr. Pearson says:

"One of Washington's chief problems is the increasing amount of drinking among the young women, of whom thousands have crowded into the Capital, some of them the first time away from home.

"District of Columbia law forbids selling liquor to anyone under twenty-one, but young girls go to all sorts of lengths to get around the law, sometimes supported by their parents.

"One day a lady came into the Mayflower cocktail lounge with her two daughters, obviously about sixteen and seventeen. Headwaiter Theodore politely told the lady he could not serve the girls.

"But these are my daughters," exclaimed the mother. "They have a right to a good time, and I am here to take care of them!"

"I'm sorry, madam," said Theodore, "but the law says—"

"I don't care what the law says!" she snapped. "And if you don't want to serve us, I'll speak to the management."

Theodore shrugged his shoulders, and the lady swept out, in high dudgeon. The management upheld Theodore, and the daughters got no liquor.

"Other cases, however, are not so simple. Sometimes, when young girls are challenged in the cocktail lounge, they produce social security cards, on which their ages are printed as twenty-one.

"I know," says Theodore, "that my age is not printed on my social security card, and I'm pretty sure these girls have put that in there themselves, but when they produce evidence, I am not supposed to say any more. So I have to serve them."

The NAE reports that the volume of business of our purchasing office in New York, which was organized to serve mission boards and organizations, was up 41 per cent in January over December. The February volume was approximately 60 per cent over January. The office is rapidly approaching a volume which will enable it to function with very little subsidy. It has already served twenty-four mission boards and scores of pastors and churches since January 1. There have been larger orders for photographic and visual-aid material, also for structural steel, electric equipment, and such items as bedding and towels.

Do Thou Likewise

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."—St. Luke.

THE SUNDAY SCHOOL MAN

Along in November, when chill was the weather,

Two ballots were cast in a box together.

They nestled up close like brother to brother—

You couldn't tell one of those votes from the other.

CHORUS

They were both rum votes

And sanctioned the license plan,

But one was cast by a jolly old brewer

And one by a Sunday School man.

The Sunday School man had always been noted

For fighting saloons EXCEPT when he voted.

He piled up his prayers with a holy perfection,

But he knocked them all down on the day of election.

The Sunday School man—no man could be truer—

Kept busy all summer denouncing the brewer;

But his fervor cooled off with the change of the weather,

And late in the autumn they voted together.

The foxy old brewer was cheerful and mellow;

Said he, "I admire that Sunday School fellow:

To his church he is true; to his party he is truer—

He TALKS for the Lord but he VOTES for the brewer."

Moral: "Talk straight, then vote straight."

—Prohibition National Committee.

Text: Acts 8:35, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

After the death of Stephen, Saul continued his work of persecuting the Christian church. The church in Jerusalem was suffering greatly, inasmuch that they were all scattered abroad throughout the regions of Judea; however, the apostles remained in Jerusalem. The scattering of the Christians from Jerusalem had a great effect upon the early Christian church. They who were scattered abroad went everywhere preaching the gospel or good news of Jesus Christ. Many times Christians fall asleep on their jobs and need persecution to awaken them and send them forth, sowing the Word of God into the hearts of men and women, boys and girls.

About this time, the evangelist Philip began preaching in the city of Samaria. Much good was accomplished there through the power of God and the cooperation of the people. God's power works when we cooperate with Him and are willing for His will to be done.

While Philip was in Samaria, he received word from the Lord to go on a special mission toward the south country, which goeth down from Jerusalem unto Gaza. Let us stop here for a moment and take notice of Philip. He was a man of honest report, full of the Holy Ghost and wisdom. Acts 6:3-5. He was a man living close to God or he could not have heard the voice of the Lord speaking to him. Friends, if we are to accomplish anything for God, we must be living close to Him so we may hear the still small voice speaking to us. We must be full of the Holy Ghost in order that we may have power for service. Acts 1:8.

We notice in Acts 8:27 that Philip arose and went. You will also notice that the Lord just told Philip to go, and he went. The Lord didn't even tell Philip why he was going. The Lord just said, "GO." My, my, wouldn't it be wonderful if we could always obey the Lord when He tells us to do something for Him? So many times when the Lord Jesus speaks to us, so kindly and lovingly, to do a work for Him, we make so many excuses and try to wiggle out of it. God has given us so many wonderful promises that we ought to be willing to go anywhere for Him and do His blessed will. Some-

Speak Christ

By W. D. POLEN,
Lee College Student



times when I look back at the many times I have failed God, I feel about two inches high and like crawling into a hole somewhere. Do you? How we need to trust Him, take on courage, and obey God. Let us now look at the other end of the line. God works on both ends of the line, when dealing with people. God was sending Philip toward Gaza. Why? Because there was a person in need of help. God knew it and was sending that help by someone He could trust and someone He knew would get the job done right. Can God trust you?

Here we find an Ethiopian eunuch returning from Jerusalem where he had been worshipping the same God who told Philip to go toward Gaza. This Ethiopian was the treasurer of the kingdom of Ethiopia, a man of great authority (the rich need Jesus as much as the poor), a Jewish proselyte. Riding along in his chariot, the eunuch was reading the scriptures, the Book of Isaiah. About this time Philip had come near enough so he could easily see the beautiful chariot. The Lord always works everything out at the proper time, doesn't He? Bless His name! Again the Lord spoke to Philip, "Go near and join thyself to this chariot." Did Philip wait or dispute against going? No! The Bible says, Acts 8:30, "Philip ran thither to him." Sometimes it takes us a mighty long time to even walk for the Lord. Philip found the eunuch was reading from the 53d chapter of Isaiah. Notice the wisdom Philip used in dealing with the man. "Understandest thou what thou readest?" We certainly need wisdom to do God's work. You can have the necessary wisdom to work effectively for God by only asking Him for it. Read what God says about it in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men

liberally, and upbraideth not; and it shall be given him." Yes, God will give us wisdom freely and without dispute, if we will only ask Him in faith, believing.

NOTICE the eunuch's reply in Acts 8:31, "And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Do you know there are thousands and thousands of good, honest-hearted people in this country, who are desiring the children of God to explain the Word of God to them and tell them the wonderful story of Jesus, how He died that they might have life and have it more abundantly?

Before I was saved I had never heard about holiness, the Church of God, or God's wonderful plan of salvation for my soul. I was a Lutheran when I went into the army in 1942. I was saved while in the service. A girl (now my wife) took me to church where I heard the story of Jesus and how He died for me. How we need to be willing, while we have time and opportunity, to help others find God.

Philip didn't lose any time in speaking for Christ. Just a short time before this, Stephen was stoned to death for speaking Christ. The Christians at Jerusalem were being persecuted for speaking Christ. Philip was in danger, great danger, here, but he spoke for Christ just the same. Jesus tells us in Matthew 10:39, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." We ought to be willing to give our lives for Jesus if necessary. This eunuch was a man of great authority, yet Philip spoke Christ unto him. Sometimes when an opportunity presents itself for us to speak for Jesus, we back off like some little scared, spanked puppy, with its ears down and its tail between its legs. We must tell people about Jesus if we expect them to ever be saved. God give us boldness to speak Christ to this sin-darkened world, in Jesus' name I pray.

In verse 35, we notice Philip began at the same scripture and preached unto him Jesus. In Timothy 2:15 God tells us, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In 1 Thess. 4:11 God also tells us, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we command you." We

(Continued on page 15)

His Coming Is Sure

By Robert Whaley

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:1-3. Thank God for that promise!

Sometimes we think some things are sure to be, but the surest thing is neither death, nor taxes, nor even living in this world; it is the coming again of the Lord.

The Scriptures plainly tell us to be read up on His Word. Many try to be everything else except read up on the Word of God. He said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," Rev. 1:3. Yes, Jesus is coming again.

The past may be denied by the scoffers and infidels and ignored by the world and cardinal Christians, but He is coming again just the same. It does not matter about our ideas or our sayings. Peter tells us plainly that the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also shall be burned up. The truth found in the Word leads us who are His children to believe that the coming of the Lord is near at hand, even at the door.

Almost everyone agrees that nearly all signs which point to His return and which were prophesied in the Word of God have been fulfilled. When Jesus talked with His disciples, He said to them, "And when these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh." He also said, "And then shall they see the Son of man coming in a cloud with power and great glory."

The second coming of the Lord is our blessed hope. We are told to be ready, to be waiting, to be faithful and steadfast. Yes, Jesus is coming again; He said so. We have the promise of His coming again. "Ye men of Galilee, why stand ye gazing up into

heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I was told by a friend that once when he was a young boy he became angry with his parents and left home, being gone several years. He didn't write to his parents. After he was gone a long time he wrote his mother, asking about his family and each one's whereabouts. He asked his mother if she cared to see him. He told her if she did want to see him, for her to hang a white garment on the porch in front of the house and when he saw

the garment he would know that he was welcome. The mother hung a sheet outstretched on the porch so he would be sure to see it and come home. I wonder if we as Christians have our signs out so Jesus can see them and not pass us by.

My dear people, the only way I know of hastening His coming is for us to send out the message to those who have never heard of His coming. The Holy Ghost tells us the reason Jesus has not returned is because there are people still to be reached with the Gospel. We, who know the Word of God, are not left in darkness concerning the coming of Jesus. We see it daily with thanksgiving and rejoicing. Be ready, believing, be waiting, be faithful, be prayed up and ready to go up with the Lord, for the time is at hand; His coming is sure.

Let Us Search Our Hearts

By Lassie Manley

Jesus Christ said we should suffer persecutions for His sake. He also taught, "I am the vine, ye are the branches." Paul goes into this in his teachings of one body and many members, each member having his own place of usefulness to the body. The body, of course, is Christ.

I think we sometimes needlessly hurt and persecute one another, because we don't fully understand this. Jealousy and envy have retarded the growth of many a church group. We should become united to such a degree that we might edify one another, as Paul teaches. If we should do this, we should be able to think of the member who has a beautiful voice as a compliment to the body and, therefore to us. Then, instead of jealousy, we should have sincere appreciation. We should feel complimented because this member can play the organ, or that one can teach, or another one can manage or lead, or some one makes a good Sunday School superintendent. We should be complimented because of the wonderful sermons our pastor preaches, and cooperate with him and pray for him, and each other, until there would not be a church in the country with a brighter light. Everyone in the whole city or country would feel the influence of its shining rays.

The whole world is hungry for love.

Where you find this love, you cannot fail to grow. "For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole were an eye, where were the hearing? If the whole were hearing, where were the smelling?" 1 Cor: 12:14-17.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," Eph. 2:19.

Let us search our hearts and find the hidden things that are causing disunity in our group, and pull it up by the roots and cast it into the fire. If we have any criticisms to make of one another, let's do it openly. This will give our brother a chance to defend himself, for it could be that we are wrong, that we just don't understand. If we are to have true fellowship, which is what Christ taught, we must have confidence, for that is the basis of fellowship. Therefore, let's renounce all secret criticisms of one another. Then, if there is no outward criticism, we shall **KNOW** there is no inner criticism. This makes for true unity, because it gives unrestrained, creative effort on

(Continued on page 15)

INTERNATIONAL BIBLE COLLEGE ESTEVAN, SASK., CANADA

A retrospective glance at the history and growth of the Canadian Bible School reveals what great things God has done for the Church of God in Western Canada.

The School owes its beginning to Brother Paul H. Walker, who was at that time overseer of the Northwest District, for his vision and sacrificial service. It was in the year 1935 that Brother Walker encouraged nine students to attend Bible School in the Dakotas, and traveled over 2,000 miles to bring them to the School. The success of that and the following term placed an insatiable desire within the hearts of those students to have a Bible School in Canada, where Canadian youth could prepare themselves for the service of the King. Three of those young people are instructors in the School this year.

Consul, Sask., was the home of the first Church of God Bible School in Western Canada, with the late Rev. J. W. Bruce, B. A., as superintendent. The next year, the School was moved to Robsart and remained there for each succeeding term until 1943, when Brother Wm. Pospisil, overseer in 1942-46, saw a greater opportunity and moved the School to University Heights, Moose Jaw, Sask. The continued growth of the School made it necessary to again further our vision to enlarged borders within which to carry on this God-inspired and essential work.

When our present superintendent and overseer, Brother J. B. Reesor, was appointed for the work, he immediately launched an expansion program. We are, indeed, appreciative of his undaunted faith in God and his perseverance in carrying out this project. The Lord answered prayer. Within one year, the present properties were secured. The loyalty and transcendent sacrifice of our people in these prairie provinces proves to us that they are vitally interested in the Christian education of the youth of today.

Fully accredited high-school and public-school departments were added to the curriculum. This year constitutes the largest enrollment ever to have matriculated in the Canadian School. The combined enrollments of these

departments more than double that of any previous term.

The college site was formerly a Government auxiliary airport and contains 640 acres of choice land—350 acres of farm land under cultivation; the remaining 290 acres being the building site, "black-top" runways, and outlying land sown with crested wheat grass. This property cost the Government \$700,000, and we were able to secure it for less than 5 percent of the original cost.

The School has a dairy herd, providing the students with milk and dairy products, and a poultry flock. Plans are under way for a garden of ten acres, or more, in which to raise vegetables sufficient for next year's school needs. Brother and Sister L. V. Allen and family are in charge of the campus farm.

Our thoughts are now directed to the Word of God. A seed when scattered produces an eternal harvest. As the Word of God, which is so strangely able to work below the surface of human life, invisible at first, yet vital, is sown in the classes each day, lives are enriched and motivated by its divine power. After

the Heavenly seed has taken root within the hearts of the students, it gives impetus, and creates zeal and determination to broadcast the gospel to others. A noticeable zeal and seriousness has been manifested in the classes, undoubtedly because of a burden for the lost, and a deep realization of the imminent return of our Lord. On occasions the blessed Holy Spirit has taken over our class periods, and by His moving has taught us precious truths that could not have been gleaned from earthly texts. We were made to "sit in heavenly places" as we witnessed the Lord's workings. One week remains outstanding—fifteen young people received the baptism of the Holy Spirit.

A large percentage of the student body has answered the divine call of God and is impelled by the great commission "Go ye into all the world and preach the gospel to every creature." It is in obedience to this command of the Lord Jesus Christ that the students of the International Bible College feel the responsibility of service, gladly doing their Master's will. Because of the hope and faith which they possess, they go forth bearing precious seed, confident that they will doubtlessly come again with rejoicing, bringing their sheaves with them. **PRAY FOR THE INTERNATIONAL BIBLE COLLEGE!**—Mrs. E. M. Yecha, Registrar.

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CHURCH OF GOD PUBLISHING HOUSE

The Outpouring of the Spirit

By Rev. John C. Jernig

Immediately after it happened, Apostle Peter, speaking to the assembled multitude of strangers, quoted the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," Acts 2:17. God had made good His promise—the Spirit had come and filled every disciple who was tarrying in the upper room.

THE LORD'S LAST MEETING ON EARTH WITH HIS DISCIPLES

They assembled in Jerusalem from where they went to Bethany, a village about two miles from Jerusalem, on Mount Olive. Luke said, "And he led them out as far as to Bethany." We understand Luke's statement to mean that the Lord led His disciples out from Jerusalem to Bethany. Further evidence that this meeting began in Jerusalem is the statement, "They returned to Jerusalem," after the ascension.

HE TALKED TO THEM ABOUT THE HOLY GHOST THEY WERE TO RECEIVE NOT MANY DAYS HENCE

At the last meeting He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me," Acts 1:4. He reminded them that they had heard this before, but here again, as a father would warn and instruct his child, Jesus emphasized the importance of their tarrying for the baptism with the Holy Ghost.

The four writers of the Gospels passed little information on to us relative to His instructions about the baptism with the Holy Ghost, except John, who wrote at length about His meeting with them in the room of the holy supper the night He was betrayed. In this meeting the Lord gave His disciples much information about the experience they were soon to receive, and in their last meeting before the ascension the baptism with the Holy Ghost was the main subject. He instructed them thoroughly about the importance of being filled with the Spirit—what it would mean to them

and what they must do in order to receive Him.

There were no examples on record of God's people receiving the Holy Ghost as was given on the day of Pentecost. It was, therefore, hard for the disciples to comprehend the great blessings and the importance of such baptism. They were still interested in the restoration of the kingdom of Israel, and at this meeting asked the Lord, "Wilt thou at this time restore again the kingdom to Israel?" In reply to their question, the Lord assured them that it was not for them to know the times and seasons and again impressed upon them the importance of the power of the Holy Ghost, saying (Acts 1:8), "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth."

It was not the kingdom age into which the disciples were about to enter, but the gospel dispensation, and they must receive power to witness for Him and to preach the gospel to every creature. This power was to be received only in the baptism with the Holy Ghost.

THE BETHANY EXPERIENCE

For more than three years the apostles had lived very near their Lord and He had greatly endeared Himself in their hearts. Now the time was at hand when He must go back to His Father, as He had already told them. Ordinarily, on a farewell occasion like this their hearts would have been bowed in extreme sorrow and grief, but just the opposite now, they were very happy and left the place of meeting for Jerusalem with GREAT JOY. They were happy because their Lord had finally triumphed in His mission on earth and they had been assured of the abiding Holy Spirit who would comfort and give them power to continue the work which He had begun and instructed them in.

Luke was not one of the twelve, but we assume that he was most certainly

one of the one hundred and twenty and was present at this meeting. It will, therefore, be interesting to read some of his own words about this meeting. Acts 1:4, 5, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Luke 24:49-53, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God."

After He finished His instructions and commandment to tarry in Jerusalem and not depart until they had been baptized with the Holy Ghost, He bid them farewell and was received up into heaven.

Acts 1:9-11, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

After He disappeared in the cloud, they worshipped Him and returned to Jerusalem to wait for the promise of the Father.

THE DISCIPLES TARRYING IN JERUSALEM

The importance of this meeting to the Church makes it interesting to know where it was held. Putting two of Luke's statements together, we would assume that they tarried in an

Spirit on the Day of Pentecost

Rev. John C. Jernigan, General Overseer

upper room of the temple. Acts 1:13, "And when they were come in, they went into an upper room." In the concluding verse of his first book, he said, they "were continually in the temple, praising and blessing God," and we do know that after the descending of the Holy Spirit, they worshipped daily in the temple, Acts 2:46.

WHO AND HOW MANY WERE PRESENT AT THIS TARRYING MEETING

This question is best answered by one whom we believe was present at the meeting. Acts 1:13-15, "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)."

After the disciples were filled with the Holy Ghost and the power and presence of the Spirit was being manifested among them, the multitude of strangers who rushed from the streets of Jerusalem into the upper room recognized the one hundred and twenty as all being Galileans. Acts 2:7, "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?"

From the information we have we can safely say there were one hundred and twenty men and women from Galilee at this meeting.

WHAT THEY DID IN THE TEN-DAY PRAYER MEETING

The Lord had told them what to do. Luke 24:49, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 1:4, "Wait for the promise of the Father." Then we have some statements about what they did do. Luke 24:53, "And were

continually in the temple, praising and blessing God." Acts 1:14, "These all continued with one accord in prayer and supplication." Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place."

We are not left to guess what they were doing; we know from the many statements in the Bible that they were tarrying continually in prayer and supplication for the promise of the Father. We also know that they were a happy band of saints filled with great joy and in their prayers offered continual praise unto God.

"They were all with one accord." This phrase is very expressive. It signifies that all their minds, affections, desires, and wishes were concentrated on one object, every man having the same view and having but one desire. They all had but one prayer to God, and every heart uttered it. There was no person uninterested, none unconcerned, none lukewarm; every heart was on fire for God and every individual fully consecrated and avowed to one purpose, that purpose being to earnestly seek the favors of God and the recently ascended Saviour until the promise of God was fulfilled.

"THE DAY OF PENTECOST WAS FULLY COME"

"Pentecost" was a Jewish feast observed annually fifty days after the Feast of Passover. The word "pentecost" is from a Greek word meaning fiftieth.

The Lord was crucified and buried just before the offering of the paschal lamb. He arose the third day, which was the day the Jews celebrated by waving the first fruits of the barley harvest before the Lord. As the first fruits were being presented before the Lord, Christ arose to become the first fruits of the resurrection. From this day they count seven Sabbaths, which would be forty-nine days, and on the morrow after the seventh Sabbath was the fiftieth day and the day of Pentecost.

The seven weeks between the two feasts were spent in harvesting the



Rev. John C. Jernigan

grain. Pentecost was celebrated by waving before the Lord two leavened loaves of bread made from the newly harvested crop of grain. It was, therefore, a very happy and a jubilant feast.

The Jewish day began with sunset and closed at sunset the following evening. The expression "the day of Pentecost was fully come," was an appropriate expression as the sun of the morning arose to spread light over the land.

We cannot speak in positive terms about minutes, or even hours, but it seems reasonably certain that the Holy Ghost was poured out upon the apostles and other disciples very early in the morning, possibly about the time the sun rose, or six o'clock, which was the first hour of the day. They had been in this meeting for ten days. The reason we believe this to be a ten-day period of tarrying, is by what Luke tells us in Acts 1:3, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

We know He was seen the first day
(Continued on page 13)

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J. STEWART BRINSFIELD
Executive Missions Secretary

PENTECOST IN ITALY By DAVID J. du PLESSIS Basel, Switzerland

The party is ready. Brother Gustave Kinderman, Chaplain Walter Ptashnik and his wife, with the writer, sit snugly in the Chevrolet car while a cold wind bites the faces of the merry-making crowds of Basel. The whole city seems to have

turned out to see the "Fasnacht" procession, the regular annual "rag" of the city. Driving through mountain passes, skirting the lakes and rivers, we arrive at the northern entrance to St. Gothard Pass at 7 p. m. Soon the car and passengers are entrained and in twenty minutes we find ourselves at the southern entrance to this world-renowned tunnel. In a few minutes, we are in the car once more and driving down the mountains to Bellinzona in Tessin, where we arrive at 9 p. m. and stay over for the night. The next day, we are joined by Brother and Sister Herman Parli, who are doing such a grand work for God in Italian Switzerland. In the afternoon, a splendid German service is held in Locarno in the very hall where the Nazis assembled before the war. In the evening, an Italian service is held in the same place. Both meetings were well attended and the Lord blessed.



David J. du Plessis

Wednesday morning at 8 o'clock, the party, with Brother Parli as Italian interpreter, leaves from the hotel in Bellinzona. Soon we are through the frontier at Chiasso and on our way to the city of Milan. Just a quick look over the famous multi-spired Cathedral of the city and it is time for lunch—a real Italian spaghetti lunch. Traveling all afternoon through the beautiful Po Valley, we

arrive in Bologna just after dark and decide to stay over. Early next morning we are on our way and find it to be a very mountainous world through which we have to travel. In these mountains, great battles were fought recently; American military cemeteries are frequently seen along the highway, and also a large memorial on the summit of one of the many hills. Cities and villages, and even farm buildings, seem to have been completely destroyed in this area. Some towns have been rebuilt just a mile from the old, totally destroyed place. The people appear poor, ragged, and underfed, but few seem to be working except some women. The men just lounge around, smoking and drinking and talking politics.

As we approach Florence, in the foothills, the nature of the countryside changes, and olive groves and vineyards can be seen mile after mile. These olives and vines cover most of the land as far as we travel. The farms and gardens are well tilled and should produce a rich harvest in 1948.

After sunset, we see the lights of Rome and find a hotel by 8 p. m. On Friday morning, Brother Gorietti, president of the newly formed Assemblies of God in Italy, joins our party, and we have a look at the Colosseum, the Catacombs of San Sebastian, and the Holy Stairs where we see scores lined up, waiting for a place to begin crawling up those stairs, praying until they reach the top, where they cast money into a large collection box. What idolatry! What mockery!

We are invited to the young people's service on Friday evening. After a long drive from the center of the city to one of the suburbs, we come to a drab-looking building. The car stops in front of a double door with a large neon sign over it. The sign reads "BAR." One door leads into the bar and the other into a dark narrow passage. We feel our way along the pas-

sage with two or three turns in it. On the right there are windows through which one can see groups playing cards and drinking. Then out into the back yard—but where is the hall? In the far right corner of the back yard shines a dim light at the head of a long flight of stairs which leads down into a basement. There is the hall—a cellar. Its whitewashed walls are cold and damp. It is well lighted. There is only one door for admission of people and of fresh air.

What a place in which to serve the Lord! Besides the BAR sign, there is no other notice outside. Only those who know and whose friends brought them could find the hall. Do many people come? Indeed this youth service is just ordinary, for no one knew of our coming, but there are from 150 to 200 people crowded in from the platform to the back. The following Tuesday service is announced, and there is not even standing room for all who wish to come in. The people, both saints and sinners, are hungry for the Word of God. The choruses and hymns are sung with gusto. The testimonies ring clear and fervent. The prayers are united and sincere. The Holy Ghost is present, and no one can doubt that it is a Pentecostal service. The young people are on fire for God.

On Saturday morning, we are on our way to Naples. About halfway we detour a few miles off the highway, and come to a village where a revival broke out a while ago. Several dozen believers were to be baptized, and from this village, as well as the neighboring towns and villages, over 2,000 people came to the baptismal service at the river. The leading brother asked to have a communion service, also, so the public could see how the Pentecostal movement administered the Sacrament. It was explained that there was no suitable hall to hold the crowd. The believers were then informed that the public hall had already been engaged and prepared for them, and they could go there from the baptismal service. We are told it was a grand Communion service and many souls saw the light of God. The pastor of this little assembly ministers to groups in almost a dozen villages. He and his wife travel around on a bicycle. Someone has given them a site on which to erect a church.

Saturday afternoon, we arrive in Naples. In the evening we walk along
(Continued on page 11)

REQUESTS... for Prayer

PRAY FOR:

My grandson who has T.B.; my unsaved loved ones; a neighbor who has T.B.; my body.—Mrs. Wm. L. Osborne, Cawood, Ky.
 Me to be filled with the Holy Ghost; an unspoken request.—Mrs. Grover Cannon, Greer, S. C.
 My wife's healing.—Carl L. White, Greenville, Fla.
 The healing of my body.—Mrs. Josephine Waters, Upper Fairmount, Md.
 A very urgent unspoken request.—A reader.
 God to heal me of sugar diabetes.—Mrs. Nancy Dyke, Soddy, Tenn.
 A special unspoken request.—Mrs. Braadus Walker, Belton, S. C.
 The healing of my body.—F. M. Frazier, Lexington, Ky.
 A sister who has a broken leg; me.—Mrs. Handy G. Brantley, Bailey, N. C.
 My family to be healed; my healing.—A sister.
 My son who is in the Navy; our church here.—Brookdell, Tenn.
 My brother's body and that God will send him home.—Mrs. Rosa O'Neal, Mallory, W. Va.
 God to heal my baby.—Mary Lemaster, Mt. Park, Okla.
 Two men to be delivered of the drink habit.—Mrs. Paul Franklin, Hollywood, Ga.
 The healing of my body; my son.—A sister, Palestine, Texas.
 The healing of my body.—J. W. Webb, Ooltewah, Tenn.
 Our pastor, Brother Dawson, who is not well in body; our church.—A member.
 The healing of my body; my son to be healed of nervous trouble and saved.—Mrs. Lucy Grace, Double Springs, Ala.
 God to heal my body; a special unspoken request.—Marie Burcham, Mt. Airy, N. C.
 My husband and all my loved ones to be saved.—A needy friend.
 God to heal my body; God to heal Mrs. Lillie Whittier.—Mrs. W. O. Tucker, Whittle, Ky.
 Me; my family; healing for my wife, who is very weak.—Raymond Jeffords, Waresboro, Ga.

PENTECOST IN ITALY

(Continued from page 10)

the streets, and it is pitiful to see the surging masses of people poorly clad and underfed. Beggars are everywhere. As often as one sees a beggar, one can also see a priest. The one takes no notice of the other. Italy is poverty-stricken, but over and over we are told it was just the same before the war. How we wish we could have a street meeting!

Sunday morning, we drive to Pompeii and first look at the old city, which was buried by Vesuvius in 79 A. D., and has of recent times been excavated. What a beautiful but wicked city it must have been! The new Pompeii is not nearly so beautiful. We see also the hall of the Assembly, which is one of the fourteen churches recently closed by the authorities. Then we drive out of the city, and in a little farmhouse we find 70 to 100 people crowded into a 20 by 20 foot room. They are on fire for God, and we have a wonderful service for these poor, persecuted saints. Their singing, praying and testifying are superb. Even children pray loud and long.

An urgent unspoken request.—Minnie Lee Coker, Montgomery, Ala.

Two unspoken requests.—A member.
 God to save my husband and fill him with the Holy Ghost; the healing of my body; three special unspoken requests.—Mrs. Edward Newman, Swainsboro, Ga.

The healing of my body; my unsaved loved ones.—Mrs. Rita Moxley, Swainsboro, Ga.

My daughter to come back to God and to her home; God to undertake for my son; my son-in-law and me to receive the Holy Ghost; my father, who has heart trouble.—Mrs. Ada Burge, Marietta, Ohio.

Me to be healed; my brothers and sisters to be saved; unspoken requests.—Mrs. Goldie Price, Cherryville, N. C.

My uncle to be healed; another uncle to be saved and healed.—Mrs. Alex Clemons, Orgas, W. Va.

God to heal my baby; me to get closer to the Lord.—Mrs. Geo. Hanson, W. Gastonia, N. C.

My feet and hands to be healed.—Lula Swindle, Clanton, Ala.

My husband to be saved and healed of cancers; our two sons who are in sin; me.—Mrs. Lillian Palmer, Hickman, Ky.

The healing of my body.—Estell Murky, Jensen, Fla.

An urgent unspoken request.—Mrs. Claude E. Jones, Murphy, N. C.

My baby to be healed.—Mrs. Edgeworth, Quinton, Ala.

God to heal my lungs.—Mrs. R. M. Kuhn, Indianapolis, Ind.

The healing of my mother and father.—James W. Miller, Center Hill, Fla.

The healing of my body.—Mrs. Odell Williams, North Carolina.

The healing of my little girl who has been afflicted for four years.—Mrs. Leona Hight, Sumiton, Ala.

A very special request that I may be worthy to take care of my home and family.—A reader.

The healing of my body; my mother; my brother to be saved; my husband and dad.—Mrs. Malcolm Fuller, Dunlow, W. Va.

Sunday evening, we go to the service of the Assembly in Naples, and come to a large square with a cobblestone floor, surrounded by high and dirty blocks of flats. Scores of children are playing noisily on the square, in one corner of which is a large Catholic church. Near this church we enter the courtyard of one of the largest blocks, and there park the car. Then once again from this courtyard we descend a flight of stairs into the long, narrow, damp, and stuffy basement of the building. Between 200 and 300 people crowd the place. First, a baptismal service is held, and then all the visitors preach, but no one moves out. For four hours the people just hang onto the words of every speaker. When the service which commenced at 5 p.m. closes at 9 p.m., it seems no one desires to go. Over twenty had raised their hands for salvation, but it was too crowded to have an altar service. Oh, how hungry are the people of Italy for the full gospel!

Monday, we return to Rome and see the Vatican City and the great churches of St. Peter and St. Paul. We also see, near the Colosseum just opposite a large park, a site chosen by

the Assembly in Rome to buy and build a large church and Bible School, if arrangements can be made. No more suitable and no better situated place could be wished for. Let all who read this pray that God may undertake for the finances. A large Pentecostal church, with offices and a Bible School in Rome, will be a tremendous asset for all the movement in Italy.

We would be very happy to visit the churches farther south, and also in Sicily, if time and money permitted, but for lack of this we have to retrace our tracks to Switzerland. However, we have gathered a lot of information about the work. A mighty revival is sweeping the country. Meetings are being stopped and churches closed, but the believers are not discouraged nor daunted. If services in one center are stopped, the revival only spreads and breaks out somewhere else. In Rosarno (in the toe of Italy), the Assembly had erected a hall. It was to be opened and dedicated to the Lord on the 22d of February, and on the same day over 100 believers were to be baptized in water. The police came and stopped all arrangements, so that no service could be held.

Let us pray much for religious liberty in Italy. It exists only in name, but not in fact at all. In Sonino, south of Rome, the Assembly obtained a permit to hold a service in public. One hour before the scheduled time, they were informed that the permit had been withdrawn. They decided to go on with the service in spite of this. As soon as they commenced, some agitators started trouble. The believers withdrew at once, but political factions carried on the fight and so, unfortunately, a man who fired a shot killed his friend. Eleven of the saints were taken prisoners by the police, and were kept in goal for seventeen days. In this case, even written permission was not of any value. Often verbal arrangements are made, as was the case in Rosarno, only to find that one man's word is as good or bad as another's.

From Rome we rush northward and arrive in Basel after two days' steady driving. Work in the office is piled up. Correspondence from all parts of Europe has to be attended to. Calls for help still pour in. The cry for evangelism becomes ever more persistent and loud. Pray for Italy and pray for Europe! A mighty sweeping revival is needed in every country.

MYSTICAL UNION SIMPLIFIED

(Continued from page 3)

from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:13. This change comes only to those who *repent*. It is not a result of works. "For by *grace* are ye saved through faith (inviting God's operation); and that not of yourselves: it is the gift of God: not of works, lest any man should boast," Eph. 2:8, 9.

NECESSITY OF REGENERATION

That all men, without exception, need to be changed in moral character, is manifest, not only in Scripture, but from the following rational considerations. Holiness, or conformity to the fundamental moral attribute of God, is the indispensable condition of securing the divine favor, of attaining peace of conscience, and of preparing the soul for association and employment with God. The condition of universal humanity is by nature depraved. When we arrive at a moral consciousness of being guilty of *actual* transgression, we utterly lack holiness, without which the soul cannot exist in normal relation to God, to self, or to holy beings. This makes it easy to see the need of a radical *internal change*; therefore, a change in that which constitutes its character is required in every human soul. Holiness cannot be attained by a merely *natural growth* or development, since the human natural tendencies are wholly in the direction of selfishness. There must be a reversal of the inmost disposition and principles of action, if one is to see the kingdom of God. Jesus, speaking on this subject to Nicodemus, in John 3:3, 10, said, "Except a man be born again, he cannot see the kingdom of God . . . Art thou a master of Israel, and knowest not these things?"

THE METHOD FOR REGENERATION

As stated before, the will of man must work with the will of God; i.e., in *conjunction* with the will of God, if he is to be saved. "For by *grace* are ye saved through *faith*." Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy HE SAVED US, (How?) BY THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST." I would like to say here that, without a renewal of the affections from which all moral actions spring, man will not choose holiness nor accept salvation. The apostle

Paul, in speaking of a man who was not regenerated (1 Cor. 2:14), says: "But the *natural man* receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This is clear that the *unregenerated man*, called "the natural man," will not accept God's way without an internal change. That is, he who is supremely bent on self-gratification cannot see into this mystery; or if he could see any advantage with his sinful eye, his choice of God and his service, from such a motive, would not be a holy choice. Therefore, it could not be a beginning of holiness. It is true that we are born of the Word and begotten through the gospel, but if any change is wrought in the sinner, it must be wrought, not in the truth, but in the *soul*. Even if truth could be energized, intensified, and illuminated, a change would still be needed in the moral disposition before the soul could recognize its beauty or be affected by it. The Word illuminated is not enough. No mere increase of light can enable a blind man to see; the disease of the eye must first be cured before external objects are visible. So God's work in regeneration must be performed within the soul itself; there must be a direct influence of the Holy Ghost upon the heart. I simply assert that the power which regenerates is the power of God, and that, although conjoined with the use of means, there is a direct operation of this power upon the sinner's heart, which changes its moral character. The method is made clear: it is the immediate *agency* of the Holy Ghost. The Holy Ghost causes the new birth, or the experience of being born again, or regeneration. John 16:8, "And when HE is come, HE will *reprove the world of sin*."

The Roman, English, and Lutheran churches hold that regeneration is ac-

complished through the instrumentality of baptism. The disciples or followers of Alexander Campbell make regeneration include baptism, as well as repentance and faith. To the view that water baptism is a means of regeneration, we urge the following objections: The Bible sets forth water baptism to be not the means, but only the *sign* of regeneration; therefore, it is to presuppose and follow regeneration. Water baptism does not make believers but is for believers. For this reason only, believers—persons giving credible evidence of being regenerated—were baptized.

Read Acts 2:38, 8:12; Col. 2:12. These scriptures show, if explained on the right principle, that *regeneration* is the inward change and baptism the outward sign.

A Friend Worth Knowing


I thank God for His goodness to me. He has healed me of asthma just when I came to the place where I thought I would never be well again. The saints of God prayed for me and God came and healed my body. I do praise Him. He is a Friend worth having. He is One who never fails us. I have been serving Him fifteen years and He has been so real to me. I love Him because He saved a wretch like me.—Mrs. H. H. Hungate, Parkersburg, W. Va.

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Jesus said—"Behold, I stand at the door, and knock." Rev. 3:20.



I called to see you today, but you were not at home. I will call again. If there is sickness or sorrow, or any other reason why you would like to have me call, please let me know at once.

I invite you to worship in your church, and to bring others. I not only covet the opportunity to serve you in the pulpit, but ask your prayers so that together we may be able to make the church a real live force in our community.

Faithfully yours,

Pastor

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The Outpouring of the Spirit on the Day of Pentecost

(Continued from page 9)

God."

We know He was seen the first day He arose, also on the day of His ascension. We also know that the fifty-day period between the Feast of Passover and Pentecost began the same day He was resurrected, and that the disciples began tarrying on the day of ascension. Therefore, it is easily determined that they were in the temple waiting upon God ten days prior to the day of Pentecost.

It is very interesting, also significant, that the Lord arose from the grave as the people were out early in the morning waving before the Lord the first fruits of the early harvest of barley, and that the outpouring of the Holy Spirit came exactly fifty days afterward as the same people were celebrating the Pentecostal Feast by waving before the Lord loaves of bread baked from the newly and fully harvested crops.

On this occasion Jews from many nations had come to Jerusalem to worship, making it, indeed, an opportune time for this great Holy Ghost revival to begin, as representatives from many parts of the world could have firsthand information and a true picture of what really happens in such revivals.

Adam Clarke, in his introduction of the second chapter of the Acts of the Apostles, summed it up in the following words: "The day of Pentecost being arrived, and the disciples assembled, the Holy Spirit descended as a mighty rushing wind, and in the likeness of fiery tongues sat upon each of them; in consequence of which, they were all enabled to speak different languages, which they had never learned. An account (VV. 5-12) of persons from various countries who were present and were astonished to hear the apostles declare the wonderful work of God in their own language."

Luke, who was doubtlessly one of the one hundred and twenty who were present on this occasion, described it thus: Acts 2:2-4, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

After ten days of prayer and supplication there was not a discord among the whole group. Being fully and wholly consecrated and resigned to do His will and ready to suffer whatever persecution or criticism which might be heaped upon them, certainly qualified them for the fullness of the blessing.

The expression "they were sitting" seems to infer they had prayed through and were sitting, waiting for God to fulfill His promise. It is not known whether the apostles had expected Him before the day of Pentecost or not, but they seemed to be content to tarry until He came.

"Suddenly there came a sound from heaven." It was not something which was worked up, no imagination, but something born in heaven. It originated with God, and came like the sound of a mighty rushing wind, not a soft, quite noise, but like a mighty wind, a rushing wind. During storms, thundering is often heard. When God came down upon Mount Sinai and gave Moses the law, His presence was indicated by a cloud and thundering. The Holy Ghost had come to dwell in men and there was, indeed, a great manifestation of His presence, which could be heard, seen, and felt.

The Man who had given them His last words of instruction and encouragement ten days ago had made good His promise, and the anxious disciples who had patiently and sincerely waited upon God, wondering what it would be like, were abundantly satisfied. It was everything they could have expected.

THEY WERE ALL FILLED WITH THE HOLY GHOST

Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

"The all" had reference to the one hundred and twenty, which included the apostles, the mother of Jesus, other women and disciples to make up the number. Some of those not identified were possibly the seventy. They were of one accord. Everyone's heart was set in the same direction. United they had prayed and tarried before God, and when the Holy Ghost fell, everyone of the one hundred and twenty, both men and women, were filled with the Spirit.

John the Baptist had taught the disciples, "He shall baptize you with the Holy Ghost and with fire." Jesus told them on different occasions about

the Holy Ghost whom they were to receive and had said to them, "He dwelleth with you and shall be in you." Now the promise was fulfilled; they were baptized with the Holy Ghost and with fire! Fire was seen flashing upon them, and, indeed, the Holy Ghost had come into them and filled them; they were full and running over. The "tongues like as of fire" which sat upon each of them might not have been a complete fulfillment of John's statement relative to the fire. It possibly, also, had reference to the holy fire and zeal which would burn in the life and soul of every individual who is thus baptized with the Spirit; but whatever it was, all were most certainly here and now fulfilled.

THEY BEGAN TO SPEAK WITH OTHER TONGUES AS THE SPIRIT GAVE THEM UTTERANCE

Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The one hundred and twenty who had received the Holy Ghost were all Galileans. They knew no other dialect save that of their own country. They were persons wholly uneducated and, consequently, naturally ignorant of those languages which they now spoke so fluently. They did not speak by any physical effort. It was the Spirit that filled them, giving the utterance. This is the first time in the records of history where any group of people were baptized with the Holy Spirit and thus spoke.

The speaking in tongues on the day of Pentecost is certainly not to be compared with the confusion of tongues at the building of the tower of Babel, which confusion resulted in scattering the people over the face of the earth.

The tongues on the day of Pentecost were actual languages which were spoken by the various nationalities and plainly understood by those present. Opposite to those whose languages were confused at Babel, the disciples were all of one accord and mind, their Baptism helping to keep them together and aiding them in the further development of the work.

Since speaking in other tongues accompanied the baptism with the Holy Ghost in the first example and on other occasions as the Church progressed, and at no time during the early history of the Church was such an experience questioned, we naturally assume speaking with tongues should

always accompany the baptism with the Spirit.

MEN OF OTHER NATIONS IN JERUSALEM

Acts 2:5, 9-11, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

Those attending the Jewish feast in Jerusalem from afar had been told for the past three years many strange stories about the great Teacher and Miracle Man. Now their ears were poured full of the new developments. About seven weeks ago He had been crucified and declared to have risen from the dead and for forty days had often appeared to His faithful disciples, finally leading them out from Jerusalem to Bethany, where He left them and disappeared in a cloud. Now those who had lived nearest Him were assembled in an upper room of of the temple, awaiting the promise of a miraculous outpouring of the Holy Spirit, about whom He had taught them.

All these strange and unusual things prepared the strangers to be expectant of the turn of other events. Therefore, when it was noised abroad that the disciples had a miraculous visitation from heaven, it was not long before great crowds had assembled to witness the marvelous sight. It was only the third hour of the day when Peter began his sermon. Possibly three hours had passed since the outpouring started. The people had had time to gather and express themselves as to what they thought of the new experience.

THESE ARE NOT DRUNKEN AS YE SUPPOSE

It was the third hour of the day (nine o'clock in the morning). It is said that at the Pentecostal Feast many often drank too much wine and up in the day became drunken. This is what some of the spectators thought had happened. Acts 2:12, 13, "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine."

Undoubtedly, the newly baptized disciples were having some unusual demonstrations. Never before had a

group of people acted as they were acting. Some of the strangers knew the disciples were not drunk, but could not understand what had happened. They were confounded, amazed, and in doubt, so asked the question, "What meaneth this?" Some of the more severe critics accused them of being drunk.

In a drunken demonstration of one hundred and twenty people, you may expect some to be singing, some yelling, some reeling and falling, while others lay prostrate on the floor. This seems to be about what was taking place in the upper room that Sunday morning. To the unbelieving and critic it was a mess of confusion and excitement, yet there was something about it they could not understand; and as they looked on in wonder and amazement, many doubts ran through their minds.

PETER PREACHES TO THE PEOPLE

It was, indeed, an opportune time to preach the gospel. The man, who a few weeks ago, through the weakness of the flesh, denied his Lord, was now filled with the Holy Ghost and boldness, and stood before that mighty audience of unbelievers and Christ-haters without fear, defending his Lord who had fulfilled His promise.

He used as a text the words of the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." He declared, "THIS IS THAT." God had done what He said He would do!

Peter declared the Christ whom they had taken, and by wicked hands crucified and slain, had been loosed from the pangs of death, and was now exalted at the right hand of God, who had "shed forth (put forth) this, which ye now see and hear." It was not something which was being put on by the disciples, but it was being put on from heaven. The Holy Ghost is sent down from heaven and anyone filled with Him has that much of heaven in him.

PETER TOLD THE CONGREGATION HOW THEY COULD RECEIVE THE SAME EXPERIENCE

Devout men representing every nation under heaven, at the close of Peter's sermon, came to him and the other apostles and asked the question, "Men and brethren, what shall we do?" Acts 2:37.

Some would have you believe that the Holy Ghost was for only the twelve apostles, but the argument will not stand. There were one hun-

dred and eight others persons, including men and women, who received Him on the day of Pentecost. Then came men from every nation, inquiring how they might have that wonderful experience. The answer to their question is given in Peter's own words. Acts 2:38, 39, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"Repent" was Peter's first answer in reply to their question. He remembered the words of the Lord on the night He was betrayed. On that occasion He had told the disciples that the world could not receive Him. The Holy Ghost is not for sinners, the Lord made this very plain. The experience is for those who have come out from among the world and have been cleansed from all sin. After repentance, Peter recommended water baptism. Later, however, in the great outpouring under the ministry of this same apostle in Caesarea, people did receive the Holy Ghost and speak in tongues before they were baptized in water, Peter afterward recommending that they be baptized. We would, therefore, assume that a person may receive the Holy Ghost before or after water baptism, but never before repentance.

The promise of endowment of power from on high was not limited to the apostles, or even to the one hundred and twenty. Peter makes it very plain that "the promise is unto you"; that is, to the Jews from the many nations to whom he was speaking. This group to whom he was speaking represented the present generation and was a very good representation, because they were from every nation. But the promise did not stop with that generation. Peter said further, "And to your children." This meant that the next generation, also could have the same experience, and we do know that a generation later the people were still receiving the Holy Ghost and speaking with other tongues.

Now the question may arise as to whether or not the baptism of the Holy Ghost is an experience for all generations of the future. Peter definitely answered this question when he said, "... and to all that are afar

off. . . " All means everybody; AFAR OFF means from that time on. The baptism with the Holy Ghost as was received on the day of Pentecost, is a definite experience which God provided for all Christians. It was received by Christians throughout the early Church, and is promised to all men everywhere.

SPEAK CHRIST

(Continued from page 5)

should study the Word of God so we may use His Word to the salvation of souls and the glory of God. We should study His Word so we may be able to give an answer to every man who asketh for the hope that lies within us, with meekness and fear. That doesn't give us the right to study to argue God's Word either. God is not pleased with such. If we would study God's Word, He would teach us how to act in church, classroom, or elsewhere.

What were the results of the speaking of Christ by Philip? First, the Ethiopian was saved from the torments of hell; second, the eunuch went on his way rejoicing; last of all, he was made ready to speak Christ to his own people in Ethiopia. Each soul who is saved is one soul less who will be in hell. Every soul won for the Lord is one more soul whom the Lord can use to speak His words of life to some other hungry soul.

In closing, let us look at James 5:20, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." May God bless this message to His glory in Jesus' name. Pray for me that I will do God's will.

LET US SEARCH OUR HEARTS

(Continued from page 6)

the part of everyone.

On the other hand, we must welcome constructive exhortation, for by welcoming the worst, we shall be able to bring out the best.

If we become absorbed in working for Christ and His kingdom, we shall fail to notice many of the frailties of our brothers and sisters that now seem to irritate us so.

Let us pray as Christ prayed in His prayer for His apostles in John 17, that our Lord will ask the Father to make us one, as Christ and the Father are one. Amen.

APRIL 10, 1948

Healing for Our Bodies

I thank the Lord for His goodness to me. I cannot find words to thank and praise the Lord enough for His blessings and the healing of our bodies. I was anointed and prayed for,

and I was healed of a growth. Thank God, I am healed! I thank each one who prayed for me. I asked an interest in your prayers that I may be a faithful servant of the cross.—Mrs. Hattie T. Harvey, East New Market, Md.

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